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## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

## Mission to West Africa.

The first missionaries of the American Baptist Board to West Africa, were Lott Carey and Collin Teage, both of Richmond, Va. They were accepted by the Board, for this service, in 1819, and were ordained in January, 1821, having spent the intervening time in acquiring such knowledge as would increase their usefulness in their anticipated field of labor. Their outfit was furnished by the Richmond African Baptist Missionary Society, of which Mr. Carey had been many years the Corresponding Secretary. This society appropriated its entire funds, amounting to about \$700, to this object. The missionaries sailed from America Jan. 23, in the *Nautilus*, having been received as emigrants by the American Colonization Society. Their first year in Africa was spent at Free Town, in Sierra Leone, where they all suffered severely from sickness, and Mrs. Carey died. In 1822 they removed to Monrovia, where Mr. C. preached to a considerable congregation, and extended his labors to the adjacent settlements. As the fruits of these labors, six persons were baptized in 1823, and nine in 1825. A good house of worship was also erected during this year, under the direction of Mr. Carey, which was dedicated in Oct. In May a school was opened with 21 pupils, which number was increased to 32 in June, 19 of whom were Veys, a tribe of natives possessed of superior intelligence, who inhabit Grand Cape Mount, 80 miles north of Monrovia. Mr. C. was able to devote but three hours a day to the instruction of this school, yet in seven weeks several of the children were able to read the bible. During this year Rev. Calvin Holton was accepted by the Board as a missionary to West Africa. He was ordained at Beverly, Mass., and sailed from Boston in an emigrant ship. Mr. H. died in the month of July of his first year's residence in Africa.

Mr. Carey had acquired such a character for intelligence, sagacity and honesty, that in 1826 he was made vice agent of the colony, and in 1828, when Mr. Ashmun returned to America, the chief responsibility of managing the colonial affairs devolved on him.

In 1827 he closed the day school at Monrovia, in order to establish one at Grand Cape Mount, where he had been laboring with some success, and where the influence of John, a converted native, had done much to prepare the way for a school. Mr. John Revey, a pious emigrant, took charge of the school as teacher, which he continued during the life of Mr. C. "Though his duties as governor were very arduous," says his historian, "Mr. Carey never forgot that he was a preacher of the gospel, and that he came to Africa to communicate the knowledge of Christ. He still watched over the religious interests of the colony, and improved every opportunity of access to the natives. But he was suddenly removed by death, while in the discharge of the duties of his office." Mr. Carey was born about 30 miles from Richmond, Va., in 1780. His parents were slaves, but pious; and their son, though born to servitude, by the divine blessing on the instructions he received from them, and on his own efforts, rose to intelligence and respectability; and his integrity, talents and piety won for him the esteem and confidence of all who knew him.

In 1830 Rev. Benjamin Skinner received the appointment of missionary to Africa. Having been ordained at Richmond, Va., he sailed from America on the 4th of October, and reached his destined port in December. The church, which contained 100 members at the time of Mr. Carey's death, now numbered 200; and the Sabbath after the arrival of Mr. S., six were added by baptism, one of whom was a daughter of Mr. Carey. It was under the ministry of Mr. Waring, assisted by Mr. Teage. Soon after the death of their pastor, the church was





[Mission premises at Edina.]

blessed with a revival of religion, which commenced in Monrovia, and extended to Caldwell and Carey Town, where numerous converts were made among the re-captured negroes. The interest continued till 1832, during which ninety-one natives were brought to embrace the truth, who afterwards exhibited exemplary piety. They built for themselves a small house of worship, in which they assembled for divine service on the Sabbath, and twice during the week. Mr. Skinner remained in Africa a little more than six months, when he embarked for the United States, in feeble health, having buried his wife and both his children during his short residence in that country. He did not survive to reach his native land. Though he was regarded as convalescent during his passage, he died twenty days from port. After his death, the Board abandoned for a time the idea of white persons living in Africa, on account of the insalubrity of the climate; and though colored persons of suitable character for missionaries were sought, none were to be found, and no missionaries were sent out during the three succeeding years to take the place of those who had died. In 1835 a church of twelve members was constituted at Caldwell, and the Rev. A. W. Anderson was ordained its pastor, under the direction of the Board. During the week he taught a school consisting of seventy-eight pupils, and superintended a Sabbath school on Lord's day. Mr. Waring died in August of that year, and Rev. John Lewis,

who formerly assisted Mr. Carey in the care of the schools, was appointed his successor. In October a church was formed at Millsburg, with Mr. Hilary Teage, son of Collin Teage, for its pastor.

In 1835, Rev. William G. Crocker and Rev. William Mylne and Mrs. Mylne were sent out to join the mission. They were directed by the Board to locate themselves among the natives who had not been brought under the influence of the gospel, as soon as circumstances should permit, after they had passed through the process of acclimation. They had been scarcely a month at Millsburg, when they were attacked with the fever of the country, which proved fatal to Mrs. M. after an illness of ten days. They were subsequently instructed by the Board to attempt the establishment of a mission at Bâsa Cove. In December they went to Grand Bâsa, and after acquainting themselves with different localities, they selected Edina, on the north bank of Mechlin River, at its mouth, as their future residence.

In 1836 the missionaries visited Sante Will's town, about twenty miles from Edina, on the Mechlin river, to obtain permission to open a school, and to be allowed to teach the native children. After a consultation with several of the chiefs, who received the proposition of the missionaries through Mr. Harris, who understood the language of the natives, it was determined to send men to build a school-house, as soon as they had completed cutting their farms,

and in the mean time the king was to take further counsel of other chiefs, that they might be unanimous in their decision upon the subject. The school was subsequently commenced, and the king, who has been constant in his friendship to the missionaries, sent two of his own sons to be taught by them.

In March Mr. Crocker visited different towns in the colony to solicit aid for the people at Bása Cove in erecting a house of worship. They had been rendered incapable of contributing much for this object themselves by the frequent robberies they had suffered from the natives; but Mr. Crocker's applications to the neighboring churches on their behalf were so successful that, with some assistance from this country, a house was constructed under the direction of Mr. Mylne, and dedicated in July, 1836. Mr. M. preached in this house till the ordination of Mr. Davis, the following year, during which time sixteen were added to the church. He also held meetings at Edina, on the opposite side of the river, and taught a school for adults four evenings in the week. A Sabbath school was conducted at Bása Cove by Governor Buchanan, for children and adults, and on Sabbath evenings he took charge of a bible class.

It was deemed advisable by the missionaries to divide their labors between Edina and Sante Will's town, and they commenced building a house for their accommodation at the latter place, which was completed with much trouble, after a delay of some months. During their first year in Africa, Messrs. Crocker and Mylne gave their chief attention to the study of the Bása language, which Mr. C. reduced to writing. He published during this year, the first book printed in that language, which was a spelling-book, containing, besides lessons in spelling, brief accounts of the creation, fall of man, life and death of Christ, and some of the most important Christian doctrines. Two hundred copies of this book were printed at Monrovia in December.

In 1837, Rev. Ivory Clarke and wife sailed from New York for West Africa. The labors of Mr. C. have since been divided between Edina and several of the adjacent villages. The mission house at Edina\* [See opposite page] was erected during the present year. Its construction was attended with many difficulties, arising from the character and habits of the natives. The most capable men were engaged to assist the missionaries, who soon deserted them, assigning as their reason for doing so, that they could "get more money by selling slaves"—a reason which exhibits their

moral character, and their need of the regenerating influences of the gospel. During this year the school at Edina, taught by Mr. Day, present pastor of the Edina church, contained from fifteen to twenty children of the colonists, and eight natives.

In March of 1838, seven persons were added to the church under the charge of Mr. Davis. In May Mr. Mylne returned to the United States, for the restoration of his health, having suffered from repeated attacks of fever, till his constitution was so much enfeebled as to preclude the hope of his recovery in the malarious atmosphere of Edina. Not regaining that degree of vigor which seemed to warrant his return to his field of labor, Mr. M. has received an honorable discharge from his connection with the Board. Miss Rizpah Warren arrived at Edina in September, 1839.

For the above statement of facts and the accompanying cut, we have been indebted to the "History of American Missions to the Heathen," &c., published at Worcester, Mass., by Messrs. Spooner & Howland. For more recent events connected with this mission, the reader is referred to the journals of Messrs. Crocker and Clarke, published in the last and present volumes of the Magazine.

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#### EXTRACTS FROM THE JOURNAL OF MR. CROCKER.

(Continued from page 52.)

*Visit to Edina—Journey to the interior—Effects of the climate—Bobli—Dua Will's place.*

Dec. 27, 1839. Edina. Came down to this place on the 17th inst. to attend the meeting of the Association. Found that the members of the church residing in Edina had taken some steps preliminary to their being organized as a distinct church. On the 13th inst. they were unanimously dismissed from the church at Bása Cove according to their request, and on the 20th were constituted into a church. They chose br. Day their pastor, and br. Robert Page, deacon.

On account of the prospect of war at Monrovia, the brethren in that vicinity did not attend the Association. We were therefore obliged to omit all business.

Jan. 24, 1840. Returned to-day from an excursion into the country. Started on the 20th inst. up the Mechlin river, with the design of reaching Bobli. But the river being very low at this season of the year, I stopped several miles

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\* For a description of the mission premises at Edina, see last No. of Magazine, p. 172, *et seq.*



short of my destination, at a town called Ma. Spent the night at this place. Found myself quite uncomfortable from the cold, which was probably about 65° Fahrenheit; and though we had a good fire during the first part of the night, I waked about 12 o'clock, and found one of my native boys crying on account of cold! So even is the temperature here, that a change of a very few degrees is severely felt. While a New Englander at home would be perspiring profusely, we, with the same degree of cold, seem to be on the point of freezing. This will give some idea of the change which a person from that part of the world experiences in the process of acclimation here. Called the people of Ma together, and imparted to them some of the truths of the gospel. Next morning started on foot for Bobli, and arrived there about noon. The town is situated on Mechlin river, at the head of canoe navigation, about 45 miles from the mouth. Spent one night at this place, and the next day proceeded to Dua Will's place, six or eight miles further in the interior. My native men who accompanied me, tried much to dissuade me from going there. They said it was very far, the path very difficult, that I "no fit to walk him," that "war lived in the path," &c. &c. The head man at Bobli also tried to persuade me not to go. But by coaxing, and threatening to employ other guides, I obtained the consent of my men to go. They seemed, however, afraid, when we were passing through a forest of some miles in extent, that some persons might be lurking at the side of the path to destroy us. I found it a shorter and more pleasant walk than I anticipated. Dua Will's place is the largest and one of the most pleasant towns in this section of the country. It is just beyond a ridge of high hills which run parallel with the coast for many miles. Dua Will is called the Devil Master. He decides in all their "devil palavers;" i. e. in all their trials for capital offences. He is a man possessed of a strong mind, and much shrewdness. He is said to be superior to any man in this part of the country in pleading a cause. When I first arrived, there was quite a scampering among the children. After the alarm was over, I was surrounded by a number of natives. As they supposed I did not understand them, they were quite free in their remarks upon my appearance. The head man ordered something to be cooked for me, and after a

while, he began to inquire into my business. This gave me an opportunity to state to him some of the truths of the gospel. As these natives are exceedingly suspicious of white men, I was explicit in stating the object of my visit. I told him I was desirous that he should know all that lived in my heart in regard to them,—that it would be useless for me to say much about my "fash," as strangers always used sweet words,—he could inquire of Sante Will about that,—if I did the country people "rogue fash," I was a single man, and in their power, &c. He said he would collect his men in the morning, and I could tell them all together. The principal men were collected the next day, and I explained my business to them. Dua Will gave me one of his sons and a nephew to instruct. At Ma, on my return, the head man gave me a boy. As we proceeded back from the sea, the face of the country was more hilly, and the air more salubrious. I saw several places which seemed far more eligible for securing health than any I have heretofore found. My way seemed to be prepared before me in a measure, as the people had heard of me, and a favorable report had reached them. I would now bless the Lord for all his kindness in leading me out, and suffering me to return in safety.

*Visit to the Kpese country—Kaigma's place—The natives' ideas of sin—Their views of Mr. C.'s visit.*

Feb. 8. Sante Will's place. Returned yesterday from a visit into the interior of nine days. Wishing to have more correct information respecting the interior than can be obtained by report from the natives, and also to preach the gospel to those who have never heard it, I commenced my journey with the intention of reaching, if practicable, the Kpese tribe. This tribe occupies the country back of the Bása people, and furnishes a large portion of the slaves which are exported from this part of the coast. It appears to be quite numerous. Started on the 23d ult. a little before sunset, and arrived about an hour after dark at Ziate's town. Next morning we started for Gedeve's place, six or eight miles distant. There I took breakfast and conversed with the people upon the subject of religion. They were not very attentive. After leaving this place, our only alternative was, either to continue



our walk till sunset, or sleep in the woods. We arrived just before dark at a town called Goweng. I was exceedingly fatigued, and could hardly eat or sleep. Next morning called the people together and addressed them on the concerns of eternity, and proceeded on my journey. Reached Kaigma's place about sunset. This is quite a large town for this part of the country, containing perhaps from 800 to 1000 people. It is the seat of power in this region. A barricade from ten to fifteen feet high surrounds the town, which is entered by passing through three gates. It is surrounded by several smaller towns or villages. The head man is powerful, and has great influence if not absolute authority over the Kpese people. He was then on a visit to that tribe, and his brother had charge of affairs in his absence. To him I applied for liberty to pass into the Kpese country. He said Kaigma was expected every day, and he wished me to wait for his return. As I was desirous of spending the Sabbath there and becoming acquainted with the state of things in that region, I consented to wait three days. If Kaigma did not return within that time, he was to consult with others and give me an answer. Knowing that my journey was viewed with suspicion, I endeavored to allay it, by telling them they had me in their power if I injured them, &c. At the end of three days he gave me an answer, the purport of which was, that as I was a gentleman, and the first white man who had visited that town, it was not suitable to send common men with me, (I was dependent upon him for an interpreter in the Kpese language,) lest I should be injured by the Kpese people. Moreover, if any accident should happen to me, his brother, Kaigma, would make a palaver for him for letting me go without his consent. He said if Kaigma should be willing after his return, that I should visit the Kpese people, he would send a man and let me know, and he, Kaigma's brother, would accompany me thither. As I was within a day's journey of that tribe I was anxious to proceed; but after finding my efforts to induce him to permit me to go on were fruitless, I gave it up. While at this place, I had opportunities of acquainting the natives with some of the most important truths of the gospel. I felt, however, the need of a good interpreter, as the one I employ at home was detained by lameness. After addressing them in

relation to the wickedness of man, a state of retribution, the necessity of a new heart, &c., they inquired of one of my native men, what evil thing they had been doing. He, nearly as ignorant of the gospel as they, told them that if they would become Christians, they must have but one wife. Thus he brought forward, as the sum and substance of all sin, a practice to which they have been accustomed, from time immemorial, and which, so far from suspecting to be wrong, they consider as essential to respectability. Though aware that they ought to be acquainted with this truth, I was averse to its being so introduced. I therefore gained their attention once more, and took up their question, "What evil have we done?" I endeavored to show them that all sin had its foundation in want of love to God. Put the question whether they had sought to do the will of God in any thing they had ever done; and to show them more fully their guilt, attempted to describe the feelings and practice of a true Christian. But oh how painful to be obliged to convey truths essential to the salvation of the soul, through a medium which distorts, and often wholly misrepresents them! Nothing, except my own sinfulness, distresses me so much as my inability to convey my ideas clearly to the natives in their own language. I hope, however, by the blessing of God on patient and persevering effort, to accomplish this to some good extent, at least. But if God, in his righteous providence, shall remove me hence before I attain this object, I trust others will have this privilege; and that many to whom this language is vernacular will be prepared by the grace of God and the education they are now receiving, to communicate to their countrymen the precious gospel of Christ.

So far as my observation extends, the interior seems to be more healthy than the coast. As you go back from the sea, you ascend into a higher and purer atmosphere. The last town which I reached must be, I think, several hundred feet above the level of the sea. The man who would delight to be instrumental in raising the most degraded of his species to the dignity of "sons of God," would find ample scope for the exercise of his benevolent feelings among the Kpese tribe. It is, however, my impression that such a person would be under the necessity of remaining at Kaigma's town for some

time, in order to secure that man's confidence, if not in his doctrines, at least in his character as a man of integrity and benevolence. Kaigma has too much power and is too remote from the coast to have much fear of civilized nations, and he could probably stop any effort which might be made for the benefit of that tribe, if he chose. After I passed beyond the circle of my acquaintance, I seemed to be an object of suspicion. Some supposed that I was going to the Kpese people to buy slaves; others viewed my coming among them as ominous of some dreadful calamity. What it presaged, they could not exactly tell, but sagely conjectured that the head man of the country was about to die! Various were their conjectures, but few persons, if any, gave me the credit of acting from a benevolent motive.

*Return to Made Bli—Serious palaver—  
Obstacles to the conversion of the natives.*

On the 5th inst. started on my return home, by a different route from that which I came. The last day's journey was more painful than any of the preceding, in consequence of my suffering from fever. Started from Bobli soon after sunrise, and after a walk of about six miles, stopped at a town upon the path to take breakfast. Here one of my native boys blundered against a grigri, which the natives said they had been at some expense to procure from the Kroomen, knocked it down and broke it. The consequence was, of course, a serious palaver. As in such cases the injured party assess the amount of damages, their cupidity leads them to demand as large a sum as they think they can possibly extort. At first a slave was spoken of as the proper compensation. Not being at all disposed to concede to this, I anticipated some trouble. The sun was fast approaching the zenith, and having a fever, and a dozen or fifteen miles to walk before reaching home, the event was attended with some inconvenience. One of my native men attempted to conciliate them, by saying that I was not acquainted with their grigri, &c. However, though I regarded the thing as nothing worth, yet, as they had sustained what they considered a real injury, I consented, at last, to give them articles of the value of fifty cents, and so settled the palaver. They said, as I was a white gen-

tleman, and did not understand their grigri, they would consent to take that, but if a native had been responsible in this case, they would have charged a slave, bullock, &c. The true reason probably was, they thought that they could not get any more; as I expressed a determination to proceed on my journey, let the consequences be what they might, and they feared to detain me. I was glad, however, to get away without a collision, which might have been injurious to the cause in which I am engaged. We parted in apparent friendship, and I arrived at Sante Will's place about two hours before sunset. I felt quite refreshed at seeing my native boys, who, as soon as they saw me, came running towards me, manifesting great joy at my safe return.

9. There were a number of aged persons present at worship, who, probably, never heard the gospel before. Had some freedom in addressing them, and as they were attentive, I hope the truth will not be altogether lost upon them. In the afternoon addressed my native boys in their own language. My general method with them is catechetical. By this means I can keep their attention, and ascertain whether they understand me. They seemed to apprehend my meaning very well. I am at present quite limited in my use of the language, but am able to convey truths in it which if received into the heart will save the soul.

19. Returned yesterday from attending the meeting of the Association at Basa Cove, which had been deferred about two months on account of the prospect of war in the vicinity of Millsburg.

The services of the meeting were interesting, and the business conducted with harmony. I trust, as the effect of remarks made, the churches will be led to take a deeper interest in missions and Sabbath schools.

24. Yesterday, being the Sabbath, I went out as usual to call the people to worship. It being a busy season of the year, most of them were at work on their farms. I told the head man I wished him to come to meeting. He made some excuses, that he had not time, &c. I told him he would have time to die, and to hear God's palaver after he died. He then said he would come. Only two others came with him, so I had but three besides my native children present. The natives here have learned so much of the truth



as to know if they embrace the religion of Christ, they must give up many things in which they now take great delight; and as they are unwilling to renounce their idols, they do not like to have their consciences disturbed by the preaching of the gospel. The head man has had, I think, some convictions of sin at times, but there are many obstacles in the way of his receiving the gospel. He has twenty or thirty wives. If these were given up, he would be considered a poor man. Besides, if a man puts away his wife without her consent, he is bound, by country laws, to pay a considerable sum of money. He has not, probably, one fourth of the amount requisite for the putting away of his wives. There is a law which extends far and wide in this land called the "devil law." To violate this, constitutes a capital offence. There are some things in this law, which, if he should become a Christian, he could not conscientiously sustain; and he might feel constrained to take a course which would probably result in the confiscation of his property, if not in the loss of his life. The head men, far and near, seem leagued together to preserve this "devil law" inviolate; and no rank secures the offender from its penalty. Is it strange that a man thus situated, in a state of unregeneracy, with very obscure views of truth, should turn with reluctant feet to the place where he hears his neglect to obey the gospel reprov'd, and is strongly urged, in view of all the consequences, to engage immediately in the service of God? My hope is, that the Spirit will operate so powerfully upon his heart, that he will be willing to renounce all for Christ, and that the influence of his example may be such as to prevent some, at least, of the evils anticipated. The situation of such persons presents strong claims on our sympathy, and should lead us to earnest prayer that the bands by which they are bound may be burst asunder.

March 6. On the 3d inst. received a letter from the Board, stating that they could not send us out a printing press for want of means; and that they must make a reduction in our allowances. And is it so, that this mission, after struggling with the difficulties incident to an unhealthy climate, and encountering the prejudices of the natives against instruction, just as it was beginning to see some of these evils disappearing, must it be thus crippled in its infancy, because the members of

the Baptist churches in the United States cannot afford to give once a year, to their only mission on the whole continent of Africa, *one half a cent each!* Oh, how easily might a few of our wealthy brethren in America, without diminishing a single comfort of life, replenish the exhausted treasury of the Board, and relieve their missionaries, in some measure, at least, while bearing the two-fold burden of heathen superstition, and the indifference of their brethren.

This language may seem harsh; but Christians at home cannot place themselves in the situation of their missionaries abroad. I say not this because I expect my personal comforts will be abridged. They *could not be*, probably, consistently with health; and I shall lay up as much money as if I had ten thousand a year. My greatest fear has been, lest we should be obliged to dismiss some of our native children. But we are resolved to try to keep them, hoping, by rigid economy, to keep our expenses within the limits assigned by the Board. But if we maintain our present position, still we are deprived of the press, which to us, feeble and few, would be one of the most important means of diffusing the light of truth.

#### *Marshall—Protracted meeting—Baptism.*

15. Returned yesterday from a visit to Marshall, on the Junk river. A few members of Baptist churches residing at that place, being destitute of the stated means of grace, have been anxious for a long time, that some of the ministers of the Association should visit them, and hold a series of meetings. Accordingly a meeting was appointed; and being desirous of visiting a large native town in that region, I agreed to meet with them. Br. Davis, pastor of the Bása Cove church, and I started from this place on Monday, and after a fatiguing walk of about twenty miles, under an almost vertical sun, we arrived at the native town. Not finding a canoe at this place as we expected, we walked several miles the next day before we procured one. We reached our place of destination about three o'clock. Br. Cheeseman from Monrovia, came the same evening. On the two successive days there was preaching three times a day. On Tuesday, a female, who had been waiting for some time, related her Christian experience, and



was baptized by br. Cheeseman. The season was refreshing. The gratitude of our Christian brethren at that place, and the benefit which they apparently received from our visit, amply rewarded us for our toil. After preaching Thursday evening, I was attacked by cholera morbus, which lasted most of the night, and was followed by a fever. We were about four hours ascending the Junk river the next day. As I lay in the canoe, being unable to sit up, the rays of a powerful sun, with the burning heat of the fever, compelled me to be frequently dipping my handkerchief in the water, and laying it on my burning forehead. By frequently stopping to rest, I performed my journey more comfortably than I expected.

*Bage and Sante Will—They subject themselves to Colonial laws—Excuses for violating the Sabbath.*

19. Bage, who fought the colonists at Little Basa last July, being desirous of settling the difficulties which have existed between him and the colonies, asked me to go with him to Gov. Buchanan, who was on a visit at Basa Cove. He was afraid to go alone, for fear the governor would injure him. Wishing to promote peace as much as possible between the natives and colonists, I consented to go. Day before yesterday we visited Gov. Buchanan. The matter was adjusted, and Bage consented to subject himself and his people to the laws of the colony. He agreed in writing, to have nothing more to do with selling slaves, and to prevent others selling them to the extent of his power. As I suggested the idea that Sante Will might be disposed to place himself under the colonial government, the governor concluded to accompany me home yesterday. Sante Will consented to do this, and signed writings to that effect. This step, which will identify the interests of the natives with those of the colony, will, I trust, prevent frequent collisions between them. May it tend to advance the kingdom of the Prince of Peace!

22. Went out to-day to call the people to worship. Found them engaged in talking a palaver. Waited for them a long time, and went out again. The head man apologized for their absence on account of the palaver. He, however, came with several others. Talked to them about the folly and wickedness of trusting to their grigris. They gave good atten-

tion. Had an interesting conversation with the head man after meeting. As I said in the course of my remarks, if they loved God, they would not spend the Sabbath in talking palavers, he attempted to justify himself by saying if he put off palavers, which were brought him to settle, because it was the Sabbath, they would be angry with him, call him "God man," &c. I asked him if he feared men more than God. He was unwilling to reply in the affirmative. I said, How do they manage to dispense with these things on the Sabbath in America? He replied, if he had been brought up to regard the Sabbath, it would have been different;—that his children would learn about this thing, but he was too old. I asked him if he did not wish to go to heaven as well as his children? He said yes. I then showed him that men had been called to give up their lives in seeking to do the will of God, and that if he would please his Maker, he must obey his commands, whatever might be the consequences. He said he was just beginning to understand these things. Oh, how slow is man to understand unwelcome truths! I sometimes indulge the hope that his conscience is aroused a little. Oh that he may know by his own happy experience, that a man may "be born when he is old?"

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EXTRACTS FROM A LETTER OF MR. CROCKER, DATED MADE BLI, APRIL 7, 1840.

*Importance of the press to the mission.*

A request that a press might be sent to the mission to West Africa was made to the Board some time since. Though desirous of complying with the wishes of the missionaries at once, the Board have delayed doing so, 1st, Because of the exhausted state of the treasury. The application was made at the time of their greatest embarrassment, when it was a question whether means would be obtained to enable them to continue operations already commenced, deemed equally or even more important than the subject of this request. A second reason for delay with the Board has been their desire to procure a suitable printer to accompany the press, and take charge of the printing department in the mission. Their enquiries for such a person have hitherto proved fruitless.

We have been looking forward with much solicitude for an *increase* of means

to carry forward our operations, and we met with sad disappointment. We are aware that the Board are painfully embarrassed, and have acted as we believe according to the best of their judgment. But in denying us aid, they have stopped at an important point. By withholding a press and types they render our previous efforts comparatively unimportant. What would it avail if the whole bible were translated, and hundreds of natives were qualified to read it, if it could not be put into their hands? It may be said that a press will be sent out at some future time. But this dooms us to go forward in translating, (if indeed we do any thing at that work,) with some probability that in this sickly land we shall be called away, and our manuscripts will be used as waste paper. If we looked merely at the benevolence of the churches, aside from the promises of Jehovah, we should expect this result. But we trust in God that it will not be so. That He designs to employ the press as an important instrument in diffusing the light of truth, we have abundant evidence. And upon this principle the Board seem to have acted in their appropriations to other missions. It is true, in this country the people cannot read. But the press is required to furnish them books that they may *learn* to read. Our boys who study the native language, have read what we have published, till they are tired. They need some new truth to interest them. We can teach them to read English. But this does not seem to be the best course, if we wish the knowledge of God to be generally diffused. A native boy would probably understand a book, in his own language, more perfectly after six months spent in learning to read, than he would the same book in English in four years. It seems desirable that boys of great promise should have the stores of English literature open to them. But the mass of children will probably be obliged to learn to read their own language, or not learn at all. After the first expense of a printing office, press and types, the amount which will be expended for several years, will not probably be great. It will be long before there will be an opportunity of spreading hundreds of thousands of tracts over this country. Of whatever may be published for some time to come, the editions need not be large. We shall need, it is true, a *printer*, but

if he should be a man of the right stamp, and especially if he should be qualified to preach, he could, besides printing, discharge all the duties of a missionary at the Edina station. Then br. and sr. Clarke would be at liberty to go into the country, as they have long been desirous of doing. The Board will probably say to all this, "Our funds are exhausted: if we do any thing more for the African mission, we must rob others." It might seem selfish and unreasonable to ask for any thing more after this. If I were pleading for my own personal comfort, I should deem it so. But this is not the case. That we are willing to make some sacrifices of this kind for the welfare of the mission, and indeed that *we have done so*, we think we could make abundantly evident.

I hope the Board will not view this as the language of complaint. They have no doubt acted in view of their weighty responsibilities as the public guardians of the churches' consecrated offerings. And they have the best means of judging impartially of the respective wants of the missions under their care. Yet I trust they would not have their missionaries withhold any considerations which we may deem important, which might throw light on their path, while we still leave the Board to act freely according to their best judgment. To no class of men can missionaries look with so much confidence for sympathy in their trials, as to the members of the Board. I am confident that *our* burdens are *theirs*; and that nothing would be more gratifying to them than to be enabled to announce to us that our means of usefulness were about to be *trebled*.

#### *Prospects of the mission.*

The prospects of this mission, previously to our reception of the letter from the Board, were more flattering than ever before. We had begun to collect female children into the school, with the prospect of a gradual increase. We saw the prejudices of the natives against education slowly disappearing, the field of labor widening, and we were looking with eager eye to our beloved country for additional associates in our labors. Two of the boys belonging to the school at Edina, have been baptized, and some others have manifested much seriousness. The health of the mission family, with the exception of sister Warren, has



been tolerably good. She has been unwell much of the time since her first attack, though usually able to assist in teaching the girls. My time since I finished the translation of Matthew and John, has not been occupied in making new translations, but in revising and re-revising what has already been done. I have been more anxious that what is printed, especially of the word of God, should be *correct*, than that it should be abundant. I am confident, that with all the pains I take, errors will now escape my notice, which a more perfect knowledge of the language will enable me to detect.

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### Karens.

#### EXTRACTS FROM THE JOURNAL OF MR. VINTON.

##### *Excursion to La-poo Pa-tah—Baptisms.*

Maulmain, Sept. 23, 1839. I am now revising the translations of the epistle of James, 1 and 2 Peter, the last two epistles of John, and Jude, and hope soon to have them ready for the press. I shall then commence Hebrews, the only remaining book I have engaged to translate. This I hope to complete in the course of another year without interfering with my great work of preaching Christ to the perishing.

Jan. 2, 1840. Left Newville on an excursion to La-poo Pa-tah, a section of country deriving its name from two rivers emptying into the Dah-Gyieng. Visited numerous villages and was kindly received at all. I seldom meet with opposition, but indifference, stupid indifference! It is the work of God to wake men out of their slumbers. It is ours to preach and pray, and God through us will arouse them. During this excursion I found many who apparently were deeply interested in what they heard. But the grand difficulty is, our great enemy is ever vigilant, and after we leave, he takes away the word sown in their hearts. One object in itinerating is to look out places to locate native assistants, who can take up the work where we leave it, and carry it forward till a permanent impression is made. But for this, I should be almost disposed to abandon it altogether. It is indispensable that I spend so much of my time with the Christians, that my other excursions are comparatively of but little account. Had I an associate, he might take charge

of the native churches, and leave me to locate myself in some new section for the whole season, where a permanent impression might be made, and one or two new posts gained every year. But it seems we are destined to labor single-handed and alone.

21. Left for Maulmain.

24. Have examined the contents of two boxes for schools, sent by our kind friends in America. They have come safe, and are just the things we need at this time. Did our friends know how much they serve the cause by sending us these things, they would never faint in their well doing. Left our dear friends in Maulmain, some of whom I never expect to meet again in this world. Br. and sister Comstock, and br. and sister Stilson are about to sail for Arracan. May the Lord go with them and bless them.

27. Baptized nine converts, one a sister of Ko Chet'thing. His father, brother and four sisters have now been baptized.

30. Left on an excursion up the river.

Feb. 8. Returned. Have received many pledges from various individuals that they will worship God. But I have learned to place but little confidence in appearances. All my hope is in God. If he vouchsafe his blessing, the work will go forward, and the heathen will yet praise him.

17. Have been making special efforts for more than a week past, with two of our best assistants, for the conversion of the people at the lower village. But all the visible effect produced is, we have waked up such a spirit of opposition to the gospel as I have never before seen among the Karens. The fact is, human nature is every where the same. Only give it an opportunity, and, unsubdued by the spirit of God, it will invariably show itself the deadly enemy to every thing that is good. Baptized an aged female, who has recently come over from the Burman side, that she might know and embrace the truth before she died.

20. Just returned from Machaw; seven or eight miles down the river. Visited a number of villages, and found some little encouragement.

26. Started on a short excursion upon the Burman side.

March 2. Returned. Have visited eleven villages—have seen many apparently sincere inquirers, and some who say they are resolved to become Christians.



3. Baptized three converts.

4. Mrs. V. left this morning for Newville, by the way of Maulmain.

5. Having agreed to meet Mrs. V. at a village on the Dah-Gyieng and proceed with her to N., I started this morning, and came to Thawmer. Here, where I have formerly met with nothing but opposition or indifference, I had a good assembly of attentive listeners.

6. Kacher. Some little encouragement. Two men gave us an attentive hearing.

8. Arrived at Newville. Mrs. Vinton unwell.

17. Have done little the past week but preach evenings and attend upon Mrs. V. She is now better, so that I hope soon to be out among the villages. Two candidates have been examined and approved for baptism.

#### *Visit to Te-no-bo—Earthquake—Baptism.*

20. Mrs. V. is now so well that I left her this morning to be absent eight or ten days. I go first to Te-no-bo, where I expect to meet Ko Panlah and Kahpaw. Ko Panlah is superintending the erection of a zayat, and expects to spend the coming rains there in teaching and preaching.

23. Te-no-bo. Arrived here this afternoon, and find that Kahpaw has gone up the river on a preaching excursion, to be absent eight or ten days. Ko Panlah's associate being ill, he left yesterday for Chet'thing's village. The zayat is nearly finished. As it is necessary for me to see Ko Panlah, to give him some further direction with regard to his future course, I have resolved to leave at once for Chet'thing's and spend the Sabbath there. We experienced quite a severe shock of an earthquake last night. The house where we slept shook as though it would fall to the ground. The Karens were greatly alarmed, and thought the end of the world had surely come.

27. Newville. Mrs. V.'s health is gradually improving. The Karens in the neighborhood of the Christians were so much alarmed at the earthquake, that in one village they held a consultation on the subject of coming down at once, even in the night, to be baptized. As the shaking subsided, however, they concluded to wait till morning; when, thinking themselves a little removed from danger, their fears and their religion all vanished together.

They still say, however, that if the earth shakes again, they shall not dare to wait any longer.

31. Baptized four.

April 1. Started for Chet'thing's-village,\* by the way of Maulmain.

21. Baptized five converts, making a hundred and forty Karens baptized in the vicinity of Maulmain, since we came into the country; and two hundred and fifty one from the commencement of the work among the Karens in this neighborhood.

23. Left our beloved jungle for the rains.

May 26. Baptized two members of the school—one an interesting young man from the Shyán Karens. He returned with the assistants I sent to that region. They succeeded in establishing a school, and one of them, with the young man above mentioned, came back to make some arrangements for his family, and return and spend the rains. On his return, however, he found the Karens in such a state of alarm in consequence of some threats of the Shyán government, that he judged it prudent to break up the school and leave. I also failed in establishing a school in another section from the same cause. The school here is doing well. It contains about the same number of pupils we had last year at this time. But we cannot continue to receive more scholars, as we did last year, for the state of Mrs. V.'s health will not allow it.

#### *Ko Chet'thing—Death of David Jones.*

July 16. Left on an excursion to Chet'thing's-village and Te-no-bo.

25. Returned and found Mrs. V. slowly recovering from severe indisposition. During my absence I was comforted in witnessing the adherence of the Christians to their professions of attachment to Christ. Ko Chet'thing contributes not a little to the steadfastness and consistency of deportment of the converts. He controls them with admirable skill and judgment. One little instance of his management I will mention. A number of buffaloes belonging to an unconverted neighbor, broke into the enclosure of one of the

\* Formerly written "Ko Chet'thing's village." There is no reason for naming this village New Chummerah. If either of the Christian villages should have that name, it is Bootah, upon the Ataran. But I see no reason for this, there being no name of that kind known in the Karen jungle.

Christians, and did considerable damage. The man was greatly enraged, and was going over to insist that Ko Chet'thing should prize the damages, and require the owner of the buffaloes to pay the full amount. K. C. knowing it would be useless to say any thing to him while he was angry, kept out of his way the whole day. Just at night he returned; and without giving himself time to take his accustomed meal, at once rang the gong for worship. The church assembled; and he preached a rousing sermon to them on Christian forbearance. The effect was just what he anticipated. The whole church, and even the man himself, were ready to respond to the sentiments he had expressed—that it is better to suffer wrong than to do wrong. He then went to the owner of the buffaloes, and admonished him to take care of them in future, and thus ended the whole affair.

Aug. 18. Baptized five of the children of the school. Mrs. V. still very feeble. Her physician has ordered her to Amherst for a change of air and sea bathing. We have been obliged to dismiss a number of the children of the school on account of the state of her health. Br. and sister Abbott have recently moved into our house, so that though we go to Amherst, we shall not be obliged to dismiss the school.

23. Left for Amherst, leaving the school in charge of br. and sister A. My time will now be wholly given to the revision of James, 1 and 2 Peter, &c., for the press.

Sept. 20. Returned to Maulmain. Mrs. V.'s health considerably improved.

22. Baptized another of the young men belonging to the school.

24. Closed our school to-day, and the children have returned to their parents. Have just heard of the death of David Jones, a Karen boy, who had lived in the families of brn. Boardman, Bennett, and Howard, and at last came to live in our family. He could speak, read, and write the English and Burman languages tolerably well; Burman, even better than he could Karen. A little before his death he called his young friends, told them he should die, and exhorted them to live worthy of their profession, and requested them to pray that he might have a safe and speedy exit into the presence of his Savior.

LETTER OF MRS. WADE, DATED TAVOY,  
NOV. 8, 1839.

*The School at Tavoy—The converted pupils.*

As the Karen boarding school for the rainy season has now closed, it becomes my duty to communicate its results, which, I am happy to say, have been to myself exceedingly satisfactory. More experience with regard to the best manner of managing the school, and books better adapted to the capacities of the pupils, have combined to render our system of instruction more efficient, while a more intimate acquaintance with their minds has given us increased facilities for imparting suitable religious instruction. Br. Mason kindly devoted one hour daily to our first class, which consisted of nine young men, besides which he spent some time in teaching them composition, and Mr. Wade gave about the same time to a different branch of their education. We feel much interest in the improvement of this class of our pupils, as from them we must look for the future teachers and preachers of this interesting people. We had also several promising boys in the second class, two of the oldest of whom have given us pleasing evidence of piety, so that we hope to see them in the first class next season. The school numbered fifty pupils, about twenty of whom were members of the church, and of the remaining thirty, more than half professed a change of heart, though we feel and speak with caution of their conversion until we have had time to know them by their fruits. Pupils from our schools, and indeed most of the converts from among the Karens, are under a course of instruction for a year or more, after professing faith in Christ, before being baptized. Our list of such inquirers now numbers above thirty, all of whom are connected with the Mata station, besides some others connected with each of the smaller stations. On this account, we seldom mention the number converted in our schools from year to year, though it has been quite large, and we have had fewer cases of discipline among them than among the older members of the church. The expense of the school for the season, including board, clothing, washing, lights, teachers, and indeed every expense, with the exception of the buildings, has cost a trifle more than two company's rupees for



each pupil, per month. The strictest economy has been observed, but the unusual price of provisions the present year has prevented our reducing the expense as we had hoped experience would enable us to do. We trust, however, that no pecuniary embarrassments of the Board may render it necessary to withhold from us the means of continuing from year to year a school which not only *promises*, but has already been productive of so much benefit to the Karens. The expense of this school during the dry season, in Mata, you already know is but trifling, and is defrayed by the Tavoy Missionary Society. The Board will understand that the charge of schools of this kind, requires such an uncommon exercise both of the mental and physical powers, that those sisters who have the care of children of their own, ought not to be expected to engage in them, unless their husbands can devote themselves to the same object. The Karens from living constantly in

a jungle, and from other causes, are a delicate, and even sickly people, so that the care of the health of fifty or sixty pupils draws very heavily on our time and strength. Then it is to be remembered that these children have never learned from their parents the first lesson of obedience, so that much wisdom and care are necessary in governing such a family; while all the assistance we have in preparing their food, taking care of the sick, or teaching in the school rooms, is rendered by those who are like mere children themselves, and need also much of our care. Notwithstanding all this, five years experience has given me a still higher idea of the value of this kind of school, not only for the training of the young mind in general, but for the foundation of the *characters* of those who are to be the future under-governors of the people, and pastors of the churches, and also for the immediate conversion of the dear pupils thus committed to our care.

## Miscellany.

### THE INTRODUCTION OF THE GOSPEL TO THE NAVIGATORS' ISLANDS.

We continue from our last the account of the progress of Christianity among the South Sea Islands. Mr. Williams, having succeeded in establishing the gospel on the Hervey Islands, resolved, during a residence on Rarotonga, to visit the Navigators' group, which lies still further westward, as soon as circumstances would permit. But before this resolution could be carried into effect, he was under the necessity of providing himself with the means of crossing several hundred miles of trackless ocean. For this purpose he determined to build a ship, and in the short space of three months a vessel of between 70 and 80 tons burden was completed, with no other assistance than that of the natives, and notwithstanding he was scantily supplied with the tools and materials required. In regard to the building of this vessel the Christian Observer says—

Considerable ingenuity was requisite even in preparing to commence such an undertaking. So destitute was he of the necessary implements, that he was reduced to the necessity of constructing a bellows of

wood, for heating his iron. He had no saw to make planks, but split the trees with wedges, and then the natives, with adzes, made of small hatchets tied to crooked pieces of wood as handles, reduced the divided trees to planks. Ropes, sails, blocks, had all to be prepared. Every thing, even the hanging of the rudder was, however, at length accomplished, and the "Messenger of Peace" launched. It was thought proper to make trial of the new vessel for a short distance at first. After a somewhat disastrous commencement they succeeded in making a trip to and from Aitutaki, an island about 170 miles distant from Rarotonga. Having got the little vessel strengthened by additional iron work, prepared by his new colleague Mr. Buzacott, Mr. W. accompanied by Makea, the king of Rarotonga, made sail for Tahiti, and after a voyage of 800 miles in their home-built vessel, "caulked with bark, and covered partly with lime, and partly with gum from the bread-fruit tree, instead of pitch," with mat-sails, and cordage made from the bark of the hibiscus plant, they arrived in safety, to the no small astonishment and delight of their friends.



From Tahiti Mr. W. returned to Raiatea, and having made the necessary preparations for his voyage, he sailed from thence accompanied by several native teachers, May 24, 1830. He touched first at nearly all the Hervey Islands, where he found the progress of the gospel and civilization was steadily onward, and on almost every island the majority of chiefs and people were professed Christians. Instead of proceeding directly to the Navigators' Islands, he landed first on Tongatabu, to obtain such intelligence as might be useful for his future guidance. The Observer says—

Fortunately for Mr. Williams he providentially met here a chief of one of the Navigators' Islands named Fauea, who had been many years absent from his native land, and was exceedingly anxious to return. He was not a convert to Christianity, but "decidedly friendly," and promised to use "his utmost influence" with his countrymen, and especially with the chiefs, many of whom were his relations, "to induce them to receive the teachers kindly and listen to their instructions." Regarding this as a providential juncture, Mr. Williams cheerfully consented to take the chief on board. After leaving Tongatabu, and witnessing the success of the gospel at the Hapai island likewise, they bent their course direct for the Navigators' group. On the seventh day the cloud-capped mountains of Savaii were in view, and on their nearing the shore, Fauea, who dreaded great opposition from a formidable chief named Tamafaiga, learned with joy that the object of his fears had been slain by the people about ten or twelve days previously. After much labor in beating about against adverse winds, and seeking anchorage, they at length reached Sapapalii, the settlement to which Fauea belonged. They were very kindly received by Tamalangi in absence of his brother Malietoa, the principal chief, and a relative of Fauea. The chief's absence was caused by a war then raging in the island of Upolu,\* in consequence of the death of Tamafaiga, whose relatives sought to avenge themselves on his murderers. Malietoa, however, soon arrived, after he had received intelligence of their presence at his settlement. He professed to be highly pleased, on learning the cause of their visit, and desired to receive instructions from them. On the following day the chief welcomed them on shore, and invited them to take up their abode at his own house. The native teachers were provided with a suitable abode, and treated with much kindness by the people. There was afterward a formal in-

terview and presenting of presents. After thanking the chief for the tokens of friendship, "we added," says Mr. Williams,

"That to obtain his property was not the object of our visit, for we had come exclusively to bring him and his people to the knowledge of the true God, and to place on their island persons to teach them the way of salvation; and we now wished to know whether he was willing that we should remain, or whether he would allow his people to be instructed? He replied that he was very thankful to us for coming, and that he would receive the teachers, and treat them with kindness. We then explicitly inquired whether he and his people would consent to be instructed, or whether there would be any obstruction thrown in the way? To this he made answer—'I and my people must go over to Upolu to the war; but immediately after my return, I will become a worshipper of Jehovah, and place myself under the instruction of the teachers. In the meantime, this house is yours as a temporary place in which to teach and worship, and when we come from the war, we will erect any building you may require, and all the people who remain at home may come to-morrow, if they please, and begin to learn about Jehovah and Jesus Christ.'"

After this frank assurance of protection to the teachers, four of them were placed under the immediate charge of Malietoa, and the rest under the charge of his brother. Mr. Williams and his colleague had several opportunities of experiencing the generous bearing of this old warrior, and witnessing the manners of his people. Having accomplished their object with a success beyond expectation, and having exhorted and prayed with the teachers, they prepared to depart. Matetau, the chief of Manono, and a man of gigantic stature, paid them a visit before their departure, and expressed his eagerness to obtain a teacher. They promised on their next visit to satisfy his desires, by supplying him and his people with instructors. The kind attention of the chiefs, and the readiness of the people to receive instruction, is ascribed by Mr. W. to the influence which Fauea was able to exert, and to the curiosity which his account of the triumphs of Christianity at Tongatabu had excited. "And," says Mr. Williams, "all these circumstances considered, we cannot but conclude, that in first going to Tongatabu, we were led by an unerring hand, and, that our meeting unexpectedly with such an assistant as Fauea was a remarkable and interesting intimation of Providence, that the set time for God to accomplish his purposes of mercy to the Samoa islanders was come."

\* See Magazine, present vol. p. 113, *et seq.*

Mr. Williams returned to the Hervey Islands where he attended to the duties required of him, and then prepared for a second voyage to the Navigators'. He sailed from Rarotonga, Oct. 11, 1832, accompanied by Makea, king of Rarotonga, and a native teacher for Matetau, the chief of Manono, and arrived at his destination on the 17th of the same month. He visited several islands of the group where he had not previously been, and found that the tidings of the new religion had been spread over them all. The people and chiefs were anxious every where to receive teachers. He thus describes his meeting with Matetau—

“On Saturday afternoon we reached Manono, and as we were passing this little garden island, my colossal friend, Matetau, came off to us. After embracing me cordially, and saluting me according to the custom of his countrymen, he said, ‘Where is my missionary? I have not forgotten your promise.’ ‘No more have I,’ was my rejoinder; ‘here he is.’ I then introduced Teava and his wife, when he received them with delight, saluted them heartily, and exclaimed, ‘*lelei, lelei lava*,’ ‘good, very good, I am happy now.’ Having stated to the chief that I was anxious to reach the missionary station before dark, and that he must either accompany me and return in a few days, or go on shore, he said, ‘I must hasten back to tell my people the good news, that you have come and brought the promised missionary.’ Again saluting me, he stepped into his canoe, and skinning over the billows sailed towards the shore, shouting, as he approached it, that Mr. Williams had brought them their missionary!”

The meeting with the old chief Malietoa was also very interesting.

“After the usual salutation, he expressed his sincere pleasure in again welcoming me to the shores of Savaii, where they had been most anxiously expecting me for several months. He then said that it afforded him the greatest satisfaction to be able to present to me all my people in health, and to say that neither their persons nor their property had suffered injury. He added, that he was truly thankful that the good word of Jehovah had been brought to his islands, and that so many had embraced it; and now, continued he, with an animation which indicated his delight, ‘all the people will follow; for by your return, they will be convinced that the *Iotu* (Christian religion) is true, and will believe the assurance of the teachers. For my own part,’ he added, ‘my heart is single in its desire to know the word of Jehovah.’ After thanking him for so faithfully fulfilling his prom-

ise, I introduced my companion, Makea, the king of Rarotonga. The old chieftain viewed him with an eagle's eye, and after various inquiries, gave him a cordial welcome to his island, and complimented him by saying, that he was the finest man he had ever beheld, and was not to be equalled by any chief in the Samoa group.”

Mr. W. preached to a congregation of about one thousand persons, and after the conclusion of the service, one of the teachers arose and appealed to Mr. W. in confirmation of all that they had taught. Malietoa made “a most sensible speech” in reply, in which he exhorted the people most strenuously to receive the new religion. The following are his words—

“Let all Savaii, all Upolu, embrace this great religion; and as to myself, my whole soul shall be given to the word of Jehovah, and my utmost endeavors employed that it may encircle the land.”

A public meeting was held soon after the events alluded to, at which Makea delighted and entertained the people with an account of the introduction and effects of Christianity at Rarotonga, and exhorted “Malietoa and his brother chiefs to grasp with a firm hold the word of Jehovah: for this alone,” he added, “can make you a peaceable and happy people. I should have died a savage had it not been for the gospel.” In reply to this exhortation, Malietoa declared in the strongest terms his determination to support the cause of Christianity, and spoke of the unanimity which prevailed among the people in resolving to be Christian disciples. Being somewhat closely interrogated by Mr. W. regarding his willingness to protect the lives and property of English missionaries, the chief replied, with a little exhibition of wounded pride—

“Why do you ask that question? Have I not fulfilled my promises? I assured you that I would terminate the war as soon as possible; this I did, and there has been no war since. I gave you my word that I would assist in erecting a chapel; it is finished. I told you I would place myself under instruction, and I have done so. Twenty moons ago, you committed your people, with their wives and children and property, to my care; now inquire if, in any case, they have suffered injury. And do you ask me whether I will protect English missionaries, the very persons we wish to have? Why do you ask such a question?”

Mr. Williams assured the chief that he had no doubt whatever of his faithfulness, but merely wished to have an assurance which he might report to the people of England in the chief's own words. Malietoa immediately exclaimed—



"Oh! that is what you wish, is it?" and significantly moving his hand from his mouth towards Mr. W., he said "Here they are (the words), take them; here they are, take them; go and procure for us as many missionaries as you can, and tell them to come with confidence; for if they bring property enough to reach from the top of yonder high mountain down to the sea-beach, and leave it exposed from one year's end to another, not a particle of it shall be touched."

Mr. W. received from the teachers a history of their proceedings during their residence in the islands, and the following extract, containing an account of the singular experiment made by Malietoa, may serve to exhibit some of the characteristics of his mind. A chapel had been built, the war was terminated. On the day fixed for opening the chapel, the chief assembled his family, and told them of his determination to become a worshipper of Jehovah.

"With one accord they replied, that if it was good for him, it was equally so for them, and that they would follow his example. But to this he objected, and declared that if they did so, he should adhere to the old system. 'Do you not know,' he said, 'that the gods will be enraged with me for abandoning them and will endeavor to destroy me, and, perhaps, Jehovah may not have power to protect me against the effects of their anger. My proposition therefore is, that I should try the experiment of becoming his worshipper; and then, if he can protect me, you may with safety follow my example; but if not, I only shall fall a victim to their vengeance, you will be safe.' The young men manifested great reluctance to comply with this request, and wished to know how long a time he required to make this singular experiment. He informed them, that he desired a month or six weeks; and after some debate, they unwillingly acquiesced in his proposition. It was, however, a time of general and intense excitement, and messengers were frequently despatched to different parts of the island, to announce the triumph of Jehovah's power. At the expiration of the third week, however, the patience of the young men was exhausted, and going to their father, they stated, that he had tried his experiment sufficiently long; that no evil had befallen him, and that therefore they would immediately follow his example. He gave his consent; when not only his relatives, but nearly all his people, abandoned their heathen worship. This appeared to me," adds Mr. W., "a most singular and interesting incident. In the first place, it evinced a great disinterestedness and great magnanimity in

Malietoa; and also shewed us, that the watchful eye of God was open to all such events, and that he governed them for the furtherance of his purposes of mercy. Had any indisposition befallen this chieftain during the time he was thus trying his experiments upon Jehovah's power, an effectual barrier might have been raised against the progress of the gospel among that people; and if Malietoa had died, our teachers would very probably have fallen victims to the fury of the heathen."

After the successful termination of this experiment the abandonment of idolatry became general, or rather the heathenish worship was forsaken; for these people have generally no *idols*. They used to fix, discretionally, upon some fish, bird, or reptile, in which they supposed the spirit of their god to reside, and that they worshipped. On the occasion here alluded to, they showed their contempt for these imaginary tabernacles of deity, by cooking them and eating them!

"The *etu* (or god) of Malietoa's sons was a fish called *anae*; and, on the day appointed, a large party of relatives and friends were invited to partake of the feast. A number of *anae* having been dressed, and laid upon newly plucked leaves, the party seated themselves around them, while one of the teachers implored a blessing. A portion of the *etu* was then placed before each individual, and, with trembling hearts, they proceeded to devour the sacred morsel. The superstitious fears of the young men were so powerfully excited, lest the *etu* should gnaw their vitals and cause death, that they immediately retired from the feast, and drank a large dose of coconut oil and salt-water, which was certainly a most effectual method of preventing such an evil. The favorable result of these experiments of the chief and his sons decided the people of the settlement to place themselves under the instruction of the teachers. Like the ancient Miletans, they expected that the daring innovators would have swollen or fallen down dead suddenly; but seeing no harm come to them, they changed their minds, and said that Jehovah is the true God."

After seeing the gospel introduced into the principal islands of the Navigators' group, and the native missionaries laboring under the protection of powerful chiefs, Mr. W. returned to the scenes of his former labors. During his voyage he was compelled by the leaky condition of his little ship, to put into Vavau. He landed on this island during his first passage to the Navigators', when the chief Finau not only refused to listen to missionary instruction, but



even threatened with death any of his people who should do so. Now the despot was changed to an humble, docile Christian, and with all his people was receiving gladly that instruction which he had formerly rejected. At Rarotonga—

He found every thing most propitious. The schools were crowded with children. At the three different stations, the total number receiving the elements of education were 2,100! But ten years before, the people were amid the gloom of thickest darkness; now, light beamed upon them from the upper sanctuary, bringing along with it the blessings of civilization and peace. Nothing in the history of the church of Christ, for many years back, equals the triumphs of truth in these islands. It is by no means to be doubted, that the people in the first instance were actuated by mixed motives, many of them entirely

worldly; but the effect was to make them all at least, willing *hearers* of the word of God, and many of them consistent and devoted followers of Christ. And we may well ask with Mr. Williams, “Does the history of the Church furnish a more striking or beautiful fulfilment of the prophetic declaration—‘The isles shall wait for his law?’”

When we look back upon the past, and peruse the narratives of brutal licentiousness and savage cruelty, which the early visitors of these islands have laid before us,—when we consider the degrading superstition which held sway among them,—and the horrors of human sacrifice and infanticide; then are we able to estimate the glorious changes which the religion of truth is able to achieve—then have we cause to rejoice in God for the work which, through His divine grace, has been accomplished.

## Other Societies.

### **Am. Bap. Home Missionary Society.**

This Society held its eighth annual meeting at the Baptist Tabernacle, Mulberry St., N. York city, on the 28th of April, at 3 o'clock P. M., Hon. Heman Lincoln, President of the Society, in the chair. After the usual introductory religious services, the Treasurer read his annual report. The receipts of the Society from various sources, with the amounts collected by the several auxiliaries, whose reports had been received, were \$51,503.43; and the expenditures of the Parent Society and auxiliaries, were \$46,670.10, leaving a balance in the treasury of \$4,833.38.

The number of missionaries employed by the Society the past year, was 93. In the performance of their labors they travelled 33,130 miles, preached 2880 sermons, baptized 761 persons, organized 24 churches, and ordained 15 ministers. The auxiliary bodies have employed during the same period 153 missionaries and agents, making a total of 246 missionaries, whose labors have equalled 178 years.

Hon. Heman Lincoln, of Massachusetts, was re-elected President of the Society for the ensuing year, with 42 Vice Presidents; Rev. Benjamin M. Hill, Corresponding Secretary; Horatio Leonard, Corresponding Secretary; Mr. Runyon W. Martin, Treasurer; and John R. Ludlow, Auditor.

### **Northern Baptist Education Society.**

The twenty-sixth annual meeting of this Society was held at the Federal St. Baptist Meeting House, Boston, May 27, at 10 o'clock A. M., Rev. Daniel Sharp, D. D., President, in the chair. From the report of the Secretary, it appears that the number of young men who have received assistance during the past year is 109. Fifteen have been received under patronage, and fifteen have been dismissed, leaving the present number of beneficiaries, 94. The number sustained by the funds of Branch Societies, is 32. Total assisted by the Parent Society and its Branches, 126—being 22 less than were reported last year, and 50 less than in 1836.

The receipts of the Society the past year amounted to \$6,936.73, and the expenditures to \$6,431.20.

Rev. Daniel Sharp, D. D., was chosen President of the Society for the ensuing year; Rev. Ebenezer Thresher, Corresponding Secretary; Rev. Joseph W. Parker, Recording Secretary; Mr. Garduer Colby, Treasurer; and Mr. Chas. D. Gould, and Mr. S. S. Arnold, Auditors.

### **American Home Missionary Society.**

The anniversary of this Society was held at the Broadway Tabernacle, New York city, Wednesday evening, May 13. The meeting was opened by prayer, after which the Treas-

urer read his report. The receipts of the Society the past year, with the last year's balance in the treasury, amount to \$80,812,40; the amount of expenditures and obligations incurred for the same period was \$87,512,73; leaving the Society in debt \$3,983,84.

The whole number of missionaries and agents in commission the past year was 680, who have labored in 22 states and territories, and in Lower Canada; 842 congregations have been supplied wholly or in part, with labor amounting to 486 years. The number added to the churches on a profession of faith is about 2,840.

### American Education Society.

The anniversary of the Society was held at the Broadway Tabernacle, May 14. After prayer an abstract of the annual report was read by the Corresponding Secretary. The number of individuals aided by the funds of the Society since the last anniversary, is 914, who pursued studies at 103 different institutions.

The receipts of the Parent Society and its Branches during the year were \$51,307,60;

the expenditures were \$53,636,67; leaving a deficiency of \$7,329,07; which, added to the previous debt, increases it to \$32,837,31.

### American Board of Commissioners for Foreign Missions.

**SANDWICH ISLANDS.** A meeting of the missionaries to these islands was held at Honolulu, in May, 1839, at which reports of the condition and circumstances of each station were made, and some time was spent in "devising measures for giving more efficiency to missionary labor, and improving the condition and character of the people." It appears that there have been printed in connection with this mission, during the year reported, 11,750,366 pages, in which are included 10,000 copies of the second volume of the Old Testament; thus completing "the printing of the entire scriptures in the Hawaiian language." There were, a year since, 18 native churches at these islands, the past prosperity and present condition of which will appear by the annexed table, copied from the Missionary Herald.

STATIONS.		Whole No. add. to Chh. on examination.	Admitted on examination the past year.	Admitted on certificate the past year.	Died.	Excommunicated.	Suspended.	Dismissed to other Chh.	Now in good standing.	Candidates.	Av. No. of congregation on the Sabbath.
KAUAI.	Waimea,	191	69	5	1	2			152	21	1000
	Koloa,	158	37	28	8	9	6	12	123		600
	Waioli,	70	9	6					82		
OAHU.	Waialua,	361	202	3	1	7	4	7	335	203	1350
	Ewa,	808	742	2	6	20	12	5	765	100	1500
	Kaneohe,	139	85		5	4	1		130	48	900
	Honolulu, 1st,	865	390	16	12	6	6		719	102	2000
MOLOKAI.	Honolulu, 2d,	754	672	8	20	11	3	13	707	290	2000
		220	59		2	4		3	269		850
MAUI.	Lahaina,	382	131	4	8	3		5	313		1800
	Lahainaluna,		20						23		
	Wailuku,	497	200			3			487	50	
	Hana,	71	62	9		1			70		
HAWAII.	Hilo,	5964	5244	10	49	35	67	12	5804	200	4000
	Kohala,	778	149	46	7	7	64	20	750		2250
	Waimea,	4900	2200		54		250	112	4474		
	Kealahakua,		262	4	5	8	17	2	385		1200
	Kailua,	369	92	29	3	1	2	3	327		2000
		16587	10725	170	181	121	432	204	15915	1014	21450

The following extract presents the extent to which this people are now laboring and contributing of their substance to provide themselves with school houses, and houses of worship.

The reader is requested to consider the

following statements in connection with the fact, that less than twenty years ago these islanders were nearly as degraded a race of heathens as could be found on the earth, to whose minds nothing could be more remote than the idea of making large

contributions of money or labor for erecting houses for Christian worship, or for conducting schools and seminaries. Now, at

*Waioli, (Kauai).*—The church and people are collecting materials to build a meeting-house. They have planted seven acres of sugar-cane, the avails of which are to be appropriated to this object.

*Honolulu.*—The first church and congregation have commenced a stone meeting-house, 144 feet by 78, the walls of which, including the basement and under-ground story, have been raised about twenty feet. The king has given \$3,000 in money towards its erection, and voluntary contributions of about \$2,500 more have been made by the chiefs and people. It is expected that a much larger sum will be needed for raising it fifteen feet higher and completing it.

The second church and congregation have nearly finished a dobie meeting-house 125 feet by 60. The walls are three feet thick and thirteen feet high. It contains eight large pannel doors and sixteen glass windows.

*Wailua.*—Two large native school-houses have been built at out-stations during the year.

*Kaneohe.*—The people have built a good dobie school-house and furnished it with seats sufficient to accommodate one hundred scholars.

*Wailuku.*—The church and people have nearly completed the walls of a stone meeting-house, 100 feet by 53, with a gallery. At Haiku, an out-post, fourteen miles from Wailuku, the people have nearly completed a good stone meeting-house, 96 feet by 42.

*Kohala.*—A school-house has been built during the year at Kohala.

*Waimea, (Hawaii).*—The walls of a stone church, 120 feet by 50, have been reared at Waimea. A large and commodious school-house has also been erected during the year.

*Kealakekua.*—The walls of a stone church, 120 feet by 54, are nearly completed at Kealakekua.

*Hilo.*—At Hilo a new grass meeting-house has been built, spacious enough to accommodate 3,000 people. A school-house also, 80 feet by 28, for the boarding-school.

In addition to these exertions, native converts not only contribute to maintain the means of grace among themselves, but they furnish them to the distant heathen. One church, after raising \$300 for the support of their own pastor, added \$444, to sustain the mission to the Oregon Indians. Should all Christian

churches give in the same proportion to their ability, there would be no want of means to send the gospel to the heathen.

### Baptist (Eng.) Missionary Society.

The forty-eighth anniversary of this society was held in Exeter Hall, London, April 30, at 10 o'clock, at which Sir Curling Eardley Smith presided. After the divine blessing had been implored, and remarks made by the chairman, the Secretary, Rev. J. Dyer, read the annual report. It states that the Society during the past year, has sent five missionaries to reinforce its Asiatic stations, and six to those in the West Indies. Three additional laborers are soon to embark for the East. It has received into its treasury the past year for general purposes, 15,236*l.* 8*s.* 10*d.*; for other objects 3,337*l.* 4*s.* 2*d.*; making a total of 19,071*l.* 13*s.* It has expended during the same period, 19,781*l.* 6*s.* 9*d.*, which, with the balance of the last year's account, remaining undischarged, leaves a deficiency of 3,341*l.* 7*s.* In accordance with a resolution offered, William Brodie Gurney, Esq., was requested to continue his services as treasurer, and that the Rev. John Dyer and Rev. Joseph Angus be the Secretaries the ensuing year.

### London Missionary Society.

This Society held its forty-sixth anniversary at Exeter Hall, May 14. Right Hon. Sir George Grey, Bart., presided. Prayer was offered by Rev. R. Knill, and remarks were made by the chairman, after which the Rev. A. Tidman proceeded to read an abstract of the annual report. It states that the missions to the Hervey and Navigators' Islands continue in a state of eminent prosperity. The commercial difficulties in China have excluded the missionaries from the neighborhood of Canton; but "the missions in Malacca, Batavia, Pinang and Singapore, were replete with promise." In India reverses have been experienced by the failure of the health of many missionaries, some having been compelled to retire temporarily, and others permanently from their labors. In South Africa large accessions have been made to many of the mission churches. Madagascar is still closed against the gospel, and the native Christians were suffering under the most fearful persecutions. In the West Indies the word of God has had free course, and has been glorified. The state of religion among the members of the churches and congregations, has been, for the most part, gratifying. The contributions of the mission



churches in different parts of the world, during the past year, for the extension of the gospel, had amounted to the extraordinary sum of 15,000*l.* Collections during the anniversary, 1,35*l.* 10*s.* 4*d.* Total receipts of the Society, 91,119*l.* 12*s.* 10*d.* Expenditures, 82,197*l.* 0*s.* 4*d.*

Thomas Wilson, Esq., was elected Treasurer of the Society ; Rev. William Ellis and Rev. Arthur Tidman its Foreign Secretaries, and Rev. John Arundel its Home Secretary, for the ensuing year.

### Wesleyan Missionary Society.

The anniversary of this Society was held at Exeter Hall, May 4, Sir Peter Lauric, Kt., in the chair. After the introductory services of the occasion were concluded, the report was read by Rev. John Beecham. It adverted to the condition of the Society's Missions in Ireland, where it has 23 missionaries, and 17 central stations ; in Sweden, where Mr. Scott continues to prosecute his labors with success at Stockholm ; in Germany, where upwards of 250 additions have been received to the Societies of Wittenberg and Wirtemberg, which now number 703 members, who hold eighty religious services weekly, in forty-one different places. In France the Societies now contain 946 members, and the schools 1055 scholars. 215 members have been added to the societies the past year. The Society's missionaries, Messrs. Rule and Lyon, have been banished from Spain by the influence of the popish priesthood, but its mission at Gibraltar is prosperous. In South Ceylon it has five English missionaries, nine assistant missionaries, and fifteen local assistants. The societies contain 741 members, of whom 72 have been added the past year. In 71 schools there are 3424 children under instruction. In North Ceylon there are 134 members, and about 2000 children in the schools. On the continent of India, "two promising young natives have become assistant missionaries, and a new station has been

commenced." The ship Triton has been purchased, and sent out to maintain a regular intercourse among the missions of the Australian and Polynesian Islands. Eleven missionaries were sent out to these stations the past year. In New South Wales there are 308 members of the Society, and 589 children and adults in the schools. A mission has been established among the natives of Australia Felix.

The mission at Van Dieman's Land consists of 5 principal stations, where there are 570 members and 922 scholars in the schools. In New Zealand the number of members is more than 1000. The mission to the Friendly Islands continues to be prosperous. On four of the islands there are 8364 members, and 8217 scholars. On the Feejee Islands are 273 members, and 77 schools with 720 scholars. In South Africa the Society has missions in the Cape Town, Albany and Caffraria, and Bechuana Districts, which contain 1592 members, and 3722 scholars in the schools. In Western Africa it has stations at Sierra Leone, Gambia, and the Gold Coast, which contain 2754 members ; 1520 scholars are taught in the mission schools. In the West Indies there has been a nett increase of 5000 members the past year, which makes an aggregate of 48,021 members of the different stations. The Society has 87 missionaries to the British possessions in North America.

In the course of the year 48 missionaries have been sent out, and 10 have died. 245 central stations have been occupied by 371 missionaries, besides local preachers, assistants, superintendents and teachers of schools, of whom more than 300 are employed at a moderate compensation, and 3,400 serve gratuitously. The number of communicants at all the stations, according to the latest returns, is 78,504, being an increase of 5,707 the past year. The number of scholars in the mission schools is 55,078.

The income of the Society the past year was 92,697*l.* being an increase over that of the previous year of 7,679*l.* The expenditures were 104,007*l.*

### Intelligence.

DOMESTIC.—The Rev. H. Malcom, late Financial Secretary of the Board, not recovering the free use of his voice, and having accepted a situation which promises usefulness without the necessity of public speaking, tendered the resignation of his secretaryship, which was accepted July 6.

GREECE.—A letter from Mr. Love, dated at Corfu, May 15, 1840, has been received, which communicates the intelligence of his removal from Patras, on account of the frequent and severe attacks of disease which he suffered while residing at that place. Previous to his final removal, Mr. L. visited Corfu for the benefit of his health, and there partially recovered from the effects of his repeated illnesses ; but

on his return to Patras he was again seized with more than usual severity. He writes—

"After eighteen days, by the blessing of our heavenly Father, I again rose from my bed. But the time of recovery was not yet. After a few days I suffered a relapse, but little less severe than the first attack, which confined me to my bed again for two weeks. During my sickness, our children were both taken seriously ill, as were also the son of Mrs. Dickson, Mrs. D., Mrs. Love, the two domestics and an assistant. Sabbath, March 15, not a person in our house was able to rise from the bed, and there was not one of them not dangerously ill. For a time we were entirely alone. But the presence of our heavenly Father was manifest in a peculiar manner, and I trust He sanctified to us the sorrows and sufferings of that day. Thus we were all confined till near the middle of April. If any recovered partially, it was only to suffer relapses but little less, and in some cases more severe than the original attack."

Mr. Love left Patras in compliance with the advice of his physician, there being no hope of his recovery while remaining at that place, and no good reason to hope that he would not still be subject to similar attacks if he should again return to reside there. The climate of Corfu, he says, is healthy, and apparently free from the miasma of Patras. He expresses the hope that all the members of his family were out of danger.

Mrs. Dickson sailed May 15 for Scotland, where she contemplates remaining a sufficient time to recover her health, having also suffered repeated attacks of fever at Patras.

GERMANY.—We learn by the June number of the Baptist (Eng.) Magazine, that Mr. Oncken, missionary at Hamburg, has been arrested by an order of the Senate and cast into prison. The London papers further state that two police officers have been stationed at the meeting-house, to prevent the congregation from assembling in it for worship. No communications to this effect have been made to the Board, from this mission; still, from the state of things known to exist in Hamburg, there is much reason to fear that the intelligence is true.

By the last Missionary (Eng.) Herald, we received the painful intelligence of the death of the Rev. W. H. Pearce, whose return to Calcutta, from England, was noticed on p. 94 of the present vol. of the Magazine. He died of cholera, at Calcutta, March 17, 1840. Information of this afflictive event was communicated by Rev. Mr. Yates to Dr. Hoby, which reached England May 8. Further particulars concerning the death of this esteemed brother may soon be expected.

## Donations.

FROM JUNE 1 TO JULY 1, 1840.

### Maine.

Sedgwick, 1st Baptist church, monthly concert, per Rev. David Nutter,	9,00
Thomaston, a friend to missions, per Rev. Job Washburn,	10,00
	<u>19,00</u>

### Massachusetts.

Carver, Mrs. Betsey Pratt, for bible in Burmah,	,50
" tracts " "	,50
" Indian missions, per Rev. Mr. Glover,	,50
	1,50
Westfield Bap. Association, Solomon Root treasurer—	
Sundry individuals	4,00
John Newton, for Burman mission,	10,00
	<u>14,00</u>
Old Colony Baptist Miss. Soc., Levi Peirce treasurer, per Mr. Petty,	150,00
Boston, a member of 1st Baptist Free Church, in part to constitute the Rev. Nathaniel Colver a member of the Triennial Convention,	50,00
Lynn, Baptist church, per Jonathan Bacheller,	88,25
Barnstable, a member of the 1st Baptist church, per Rev. William B. Jacobs,	10,00
Canton, a friend to missions	10,00
Weston, a friend to missions, per Rev. Origen Crane,	50,00
Newton Upper Falls, Baptist Female Education and Foreign Mission Association, Miss Eliza Jameson treasurer, per S. Wallace,	9,00
	<u>382,75</u>

### Rhode Island.

Providence, Rev. Dr. Woods	10,00
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### Connecticut.

Thompson, Female Benevolent Society	50,00
" Baptist Miss. Society	18,25
	<u>68,25</u>
Saybrook, Baptist church, per Rev. W. G. Miller,	50,00
	<u>118,25</u>

### New York.

New York city, Missionary Society in Sabbath school, East Broome St. Baptist church,	9,89
" Missionary Society in Sabbath school, 1st Baptist church,	19,00
	<u>28,89</u>
per Rev. S. H. Cone,	
" McDougal St. Baptist church, per Rev. Duncan Dunbar,	100,00

Hamilton Literary and Theological Institution, for African mission, per Peter Colgrove,	30,00
Poughkeepsie, Female Mite Society, for Burman mission, per Mrs. D. H. Holbrook,	42,00
Mayon, Wayne co., Baptist church and society,	50,00
Seth Eddy treasurer,	7,07
Lockville, Baptist church and society	57,07
per Bennett, Backus and Hawley,	7,00
Dutchess co., Sunday school, per Miss Julia Lathrop, for Burman mission,	5,50
Greenport, Baptist church, per Rev. S. White,	11,00
Whitehall, Washington co., Mrs. T. Chalk,	6,00
Misses Sarah and Ann Chalk	3,00
Monthly concert	20,00
	290,46

*New Jersey.*

Cedarville Baptist Sabbath school—	
For Indian missions,	3,97
“ Burman mission,	8,41
per Rev. E. D. Fendall,	12,33
Tioga co. Missionary Society,	
E. Canfield treasurer, per William Colgate,	100,00
	112,33

*Pennsylvania.*

Bridgewater Baptist Association,	
M. S. Wilson treasurer, for Burman mission,	65,00
Philadelphia, Dr. D. Jayne, for Burman mission,	25,00
“ American Baptist Publication and Sunday School Society, for publishing tracts in Burmah,	396,34
“ Margaret Hiles	2,00
“ Francis Smith	1,00
“ Thomas Rawling	5,00
“ Hannah B. Rawling	5,00
“ Central Baptist church monthly concert, pr. Thomas Rawling,	5,00
Lower Merion, J. S. Stearne, for Burman schools,	2,75
Ridley, Baptist church, per William Ridgway,	15,00
Meadville, 2d Baptist ch., mon. concert, per Rev. William Lock,	10,00
per Rev. B. R. Loxley,	442,09
	532,09

*Maryland.*

David F. Newton, for Burman mission, per Wm. Crane & Co.,	20,00
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*District of Columbia.*

Washington, Navy Yard Baptist church, (including \$5 from Mrs. D. and \$5 from br. R.) per R. P. Anderson,	30,00
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*Virginia.*

Richmond, Thomas B. Anderson, his third payment of the same sum,	50,00
Rev. W. F. Nelson	10,00
Beulah, King William co., Baptist church, monthly concert, per William Gwathney,	13,25
Virginia Baptist Foreign Missionary Society, A Thomas tr.,	2022,50
	2095,75

*South Carolina.*

St. Helena, Baptist church, per Rev. Daniel Bythewood,	100,00
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*Georgia.*

Georgia Baptist State Convention, Absalom Jones treasurer—	
For Burman mission,	193,75
“ support of Rev. E. A. Stevens,	133,43
“ African mission,	15,06
“ general purposes,	1800,55
	2142,79

*Alabama.*

Little Sandy, Tuscaloosa co.—	
Benjamin Hodges and Mrs. Hodges	2,00
J. Mitchell	2,00
J. Eddins	50
J. S. Caldwell	3,00
Mr. Hornburgher	3,35
B. F. Eddins	2,00
	12,85
Philadelphia, Reuben Dodson	2,00
Nathan Thompson	1,00
Lewellen Gay	2,00
	5,00
Enon, Pickens co., Baptist ch.	3,20
Salem, Greene co.—	
John W. Dillard	2,00
Daniel Eddins	3,00
M. Calloway	13,00
J. A. C. Milton	5,00
Thomas Thurmond	5,00
Mrs. S. S. Stevens	2,00
Collection	6,56
	36,56
Alabama Baptist State Convention, Rev. D. P. Bestor tr.—	
For African mission,	6,87
“ general purposes,	237,53
	244,42

Marion, Perry co.—	
John C. Jerrell	5,00
Mrs. A. Yarrington	50
M. Young	1,00
F. A. Harlowe	5,00
L. A. Cone	5,00
E. R. Lockhart	5,00
M. C. Griffin	20,00
Julia D. Barron	25,00
Miss Gorman	2,00
Miss Crumpton	1,00
Rev. M. P. Jewett	4,00
Malinda Tarrant	5,00
Elizabeth Tarrant	5,00
Miss M. J. Sullivan	1,00
Miss E. L. Sullivan	50
Collection	24,40
	109,40
Concord, William Ford	1,00
S. B. Thomas	1,00



B. F. Ford	1,00		Montgomery, Montgomery co.,		
William Muckle	50		collection	54,07	
O. C. Eiland	1,00		Centre Ridge, Carlowsville,		
William Waters	50		Mrs. S. J. Fountain	10,00	
		5,00	Mrs. M. E. Etheridge	1,00	
Pisgah,		1,60	Enoch E. Kirven	6,00	
Shiloh, Rev. O. M. Peterson	1,00		" for Bur. bible,	1,00	
Mrs. Mary T. Peterson	1,00			7,00	
J. Fuller	1,00		Mrs. Margaret A. Kirven	2,00	
J. H. Haskins	1,00		James Lide	10,00	
T. H. Wright	50		" for Bur. bible,	10,00	
W. E. Fuller	1,00			20,00	
J. Langford	50		Eli H. Lide	5,00	
John Bailey	2,00		" for Bur. bible,	5,00	
John B. Burford	1,00			10,00	
Elizabeth Jackson	1,00		Levi H. Stone	1,00	
Mary Bailey	1,00		" for Bur. bible,	2,00	
P. P. Harvill	1,00			3,00	
Rebecca Bailey	1,00		Rev. Jesse Hartwell	10,00	
Elizabeth Bailey	1,00		Mrs. Margaret F. Hart-		
Eliza Ford	50		well, for Bur. bible,	10,00	
John Y. Jackson	1,00		Rev. Wm. Kirven	7,00	
J. Glaze	1,00		" for Bur. bible,	5,00	
James Jackson	1,00			12,00	
John G. Bailey	5,00		Mrs. J. E. Wallace	1,00	
Collection	5,15		Miss Mary Thompson	1,00	
		27,65	Miss H. E. Kirven	1,00	
Oakmulgee,		8,87	Miss A. J. Kirven	1,00	
Woodville, collection	5,21		R. P. Lide	15,00	
James Woodfin	1,00		Mrs. M. A. Lide	3,00	
		6,21	A friend	20,00	
Hamburg, G. P. Leak	1,00		per Rev. J. Hartwell,	107,20	
John Lightsey	1,00		Fellowship, Wilson co.—		
Rev. Samuel J. Larkins	5,00		Collection	8,25	
Daniel Peterson	1,00		James Scott	5,00	
George Brame	75			13,25	
Abram Trigg	10,00		Friendship, Rev. L. W.		
A. Breed	1,19		Lindsey	2,00	
		19,94	John G. Dekle	1,00	
Hopewell, W. J. Parker	1,00			3,00	
J. M. I. Seag	1,00		Allenton, Rev. T. I. Sessions	2,00	
L. Goree	5,00		William H. Linam	3,00	
J. A. E. Taylor	3,00		John Hopkins	50	
A friend	3,37		A. Crook	50	
		13,37	James W. Andrews	50	
Wetumpka, Autauga co.,		11,62	Joseph Rives	50	
Benton, Lowndes co., col.	3,33		Wyley Williams	1,00	
J. W. Mundy	2,00		E. Lindsey	37	
O. P. King	1,00		Conrad Sowerhauer	1,00	
Obadiah Lamar	5,00		William Miller	50	
W. H. Tarrance	2,00		H. Rowel	50	
J. P. Larkins	1,00		H. Tanner	50	
R. Mundy	1,00		R. M. Burns	50	
William C. Stewart	5,00		Margaret Reaves	50	
Mary A. Stewart	5,00		W. J. Sessions	45	
		30,38		12,32	
Shiloh, C. H. Cleveland	5,00		Springhill, Marengo co., col.	18,75	
Buddy Bohannon	5,00		Mrs. E. Lipscomb	3,00	
		10,00	D. M. Noble	1,00	
Bethany, collection	13,63			22,75	
Aaron Loveless	2,00		Mt. Pleasant, collection	9,25	
John T. Toney	3,00		Linden, "	14,37	
		18,63	Nanafalia, "	12,47	
Mt. Gilead, collection		11,30	Alabama Miss. Society, Hezekiah		
Town Creek, Dallas co.—			Nettles treasurer,	11,00	
Collection	8,45		Shiloh, collection	8,00	
Littleton Edwards	5,00		Friendship, collection	3,70	
Rev. John Crumpton	5,00		Mrs. Mary A. Dumas	20,00	
Mrs. M. A. Crumpton	2,50		Bethel, A. A. Hardy	1,00	
Miss M. G. Crumpton	2,50		per Rev. Dr. Woods, agent		
		23,45	of the Board,	941,79	
County Line,		24,56			
Mt. Pleasant,		5,05			
Providence,		10,05			
Salem, collection	3,30				
Andrew Mayes	2,00				
		5,30			

## Tennessee.

Little West Fork, collection	32,61
Clarksville, "	19,50
Harmony, "	30,50
John Mencese, for Chinese type,	10,00

Nashville, collection	101,30
Gallatin, "	36,93
Charles Watkins	5,00
Hopewell, collection	14,37
per Rev. A. Bennett, agent of the Board,	<u>250,21</u>

*Kentucky.*

A Presbyterian friend	5,00
Muscle Shoals, collection	10,00
Greenups fork, "	5,25
Owenton, "	8,12
Cyrus Wingate	1,50
Long Ridge, "	22,25
New Liberty, "	21,62
Henry Blanton	2,00
Sharon, "	25,00
Ghent, "	19,00
Jacob Elliot	2,00
Mrs. Lucinda Elliot	1,00
Miss Eveline Elliot	1,00
R. and W. Elliot	1,00
Bowling Green, collection	109,00
" " colored friends	12,50
Russelsville, collection	108,25
Union, "	10,20
Rev. Thomas Watts	2,00
T. E. Boon	1,00
Elkton, collection	8,62
" Female Bap. Miss. Soc.	17,62
E. B. Richardson	1,00
A colored friend	1,00
Bethel, collection	50,00
Hopkinsville, collection	100,00
Salem, "	68,40
Franklin, "	12,56
Thomas Quigley	5,00
William Dunn	50
Mrs. Mary Ann Holman	50
A poor man	12
James Robinson	1,00
Bulleysburgh, collection	50,37
Rev. Robert Kertley	5,00
Mrs. Mary Kertley	2,00
Rev. William Whitaker	2,00
per Rev. A. Bennett, agent of the Board,	<u>693,38</u>

*Ohio.*

Granville College, Religious Society for Inquiry,	23,00
Cincinnati, Female Mission Society of the 1st ch.	73,00
Monthly concert, "	16,00
Caleb Trevour	10,00
per Rev. A. Bennett agent of the Board,	<u>122,00</u>
Garrettsville, Portage co., Baptist church, for Burman mission, per Rev. P. S. Richards,	13,00
Perrysville, Absalom Runyan, per Rev. Dr. Goings,	5,00
	<u>140,00</u>

*Indiana.*

Misses Nancy, Lucinda and Eliza Faulk, children's box,	2,22
Miss Mary A. Holman	1,00
J. Lynch Holman	1,00
Aurora, collection	18,43
Lawrenceburg, collection	6,68
Ebenezer, "	10,00
" Female Society	12,00
Samuel Dow	2,00
Mrs. Dow	1,00

Thomas Townsend	5,00
Collection near Col. Ferris's	2,50
A Rumsey	1,00
Sparta, collection	2,00
" Female Society	4,75
Wilmington, collection	3,63
Laughery Bible Society, Rev. Al- vah Churchill treasurer,	3,00
New Albany, Baptist church	8,75
Rev. Henry Adams	1,00
per Rev. A. Bennett, agent of the Board,	<u>85,96</u>

*Illinois.*

Rockford, Winnebago co., George Haskell, per A. Wilbur,	14,00
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## LEGACIES.

Estate of Daniel Smith, Ky., de- ceased, William H. Smith ex- ecutor, (in part,) per Rev. A. Bennett,	20,00
Kingsbury, Washington co., N. Y., estate of Samuel Cole, deces- ed, per Rev. N. Fox executor,	370,00
	<u>390,00</u>
	\$8368,81

The sum of \$5000 has been received from the American and Foreign Bible Society, per William Colgate, treasurer, to be appropriated to the circulating of the scriptures in Asia.

## BOXES OF CLOTHING, &amp;c.

Lawrence, N. Y., Foreign Missionary Society, a bundle containing blan- ket, crash, yarn, &c., for C. H. Slater.	
Worcester, Mass., a box of clothing for Leonard Slater.	
Lebanon and N. Berwick, Me., mem- bers Bap. ch. and soc., box of clo- thing for Rev. Ivory Clarke and Af- rican mission school,	37,71
Chelmsford, Ms., Reading Society, a bed-spread, for Indian mission.	
East Randolph, Vt., Sewing Society, a box of clothing.	
Norwich, Conn., Female Miss. Soc., a box of clothing, hard ware, com- munion service, &c., for J. H. Vin- ton,	65,01
South Brookfield, Mass., friends, a box of clothing for T. Simons,	25,00
Philadelphia, Am. Pub. and S. S. So- ciety, publications of do., per B. R. Loxley, for A. Judson.	
New York, For. Miss. Society, 1st Baptist ch., a box of books, hosiery, papers, &c., for J. L. Shuck.	
Cummington, Mass., Robert Dawes, box of clothing, essences, books, &c. for L. Ingalls.	
Kilmarnock, Va., Rev. A. Hall, box of clothing, books, &c., for J. L. Shuck,	27,00
Stratford, Ct., Rev. James H. Linsley, books for J. H. Vinton,	3,12
Boston, Mass., friends, two mattresses for Miss Rizpah Warren.	

H. LINCOLN, Treasurer.













